




# **MULAQAAT** **AUR** **PHONE KARNE** **KE AADAB**

 **MUFTI TAQI USMANI DB.**

**Hinglish (Roman Script)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
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Surah hujurat (ayat/4/5) ki tafseer chal rahi hai is mein pehli aayat mein Nabiye karim ﷺ se khitab karte huve farmaya: jo log aap ko, aap ke hujro; yani “Raha’ish-gaah” ke pichhe se pukarte hain, unme se aksar log na-samaj hain, banu tameem ka ek waf’d (deligation) Nabiye karim ﷺ ki khidmat mein aaya tha, unke andar adab aur tehzeeb ki kami thi, chunanche un logo ne us waqt jabke aapke aaram ka waqt tha, aap ke makan ke pichhe se aap ko pukarna shuru kardiya, “Ae muhammed! Aap bahar tashreef laa’e” hum aap se milne aa’e hain, ye aayat un logo ke baare mein naazil huvi, jisme Allah Taala ne farmaya: jo log aap ko aap ke hujro ke pichhe se pukar rahe hain, unme se aksar log na-samaj hain, agar ye log aapko pukarne ke muqablem sab’r karte, aur inntizar karte, yaha tak ke aap khud se bahar tashreef le aate to ye unke haq mein bhtar hota, lekin saath mein Allah Taala ne ye bhi farmadiya, chunke unka ye amal na-daani mein sarzad huva hai; is liye inko maaf kiya jata hai, Allah Taala bada magfirat karne wala raham karne wala hai; lekin aayinda keliye sabaq de diya.

**DOOR SE BULANA ADAB KE KHILAF HAI**

Is aayat me Allah Taala ne do sabaq diye hain, ek sabaq ye diya ke kisi bade ko door se pukarna “be-adbi” hai, chahe ye pukarna ghar ke bahar se ho, ya kisi aur jaga se ho, agar kisi bade se aap ko koi kaam hai, to uske qareeb jakar us se baat kare, balke aam insano mein bhi ye “be adbi” hai, ya koi shakhs apne bade Rishte- daar ko door se pukare, ye sab “be-adbi” ke andar dakhil hai, aur Nabiye karim ﷺ ke baare mein to ye “be-adabi” badi hi sangeen hai, is liye quran sharif ne ye tariqa batla diya ke door se aawaz dene ke baja’e Nabiye karim ﷺ ke qareeb ja’o, aur phir jo darkhwast karni ho, Ya Rasoolallah keh kar darkhast karo.

**NABIYE KARIM ﷺ PAR DUROOD O SALAM KA TARIQA**

Fuqaha’e kiram ne isi aayat se ye masala nikala hai ke Nabiye karim ﷺ ke dunya se tashreef le jaane ke bawjood apni qabr mubarak mein tashreef farma hain, aur aap ko ek khas qism ki hayat hasil hai, jis tarah “shuhda” ke baare mein farmaya: ke wo “shuhada” marte nahi balke wo zinda hain; lekin tumhe uska ehsaas nahi hota, isi tarah ambiya [al] ka mamla “shuhada” se bhi oonch hai, wo bhi zinda hain, aur khas qism ki zindagi Allah Taala ne unko ataa farma rakhi hai, jo hume mehsoos nahi hoti, is

liye hume ye hukam diya gaya ke jab tum Nabiye karim ﷺ ke roze aqdas par jaa'o, to waha jaa kar yu kaho: "assalatu was salamu alaika ya rasoolallah" yani Nabiye karim ﷺ ko khitab kar ke salam pesh karo, lekin jab tum roza'e aqdas se door ho, to phir tum yu kaho: "Allahumma salli alaa muhammadi walaa aali muhammad" lihaza is aayat ki "roo" se roza'e aqdas se door hone ki surat mein " assalatu was salamu alaika ya rasoolallaah" kehna durust nahi, Q ke Nabiye karim ﷺ ko door se pukarna be-adbi ki baat hai, aur ye aap ki tazeem ke khilaf hai.

## **HAAZIR WA NAAZIR KE AQEED SE PUKARNA**

Khas tor par "as salatu was salamu alaika ya rasoolallah" ke alfaz se is aqeede se pukarna, ke Nabiye karim ﷺ har jaga maujood hain, aur aap haazir wa naazir hain, Allah bacha'e! ye aqeeda insan ko baaz awqat shirk tak pohcha deta hai, aur agar is aqeede se ye alfaz kisi ne kahe, ke jab hum "as salatu alaika ya rasoolallah" keh kar durood bhejte hain, to Aap ﷺ ki rooh mubarak tashreef laa'ti hai, khub samaj lijiye! Ye baat ahadees mein kahi saabit nahi, doosri taraf ye baat aap ki tazim ke bhi khilaf hai, ke hum Nabiye karim ﷺ ko door se salam kare, aur salam lene keliye Nabiye karim ﷺ khud tashreef laa'e, aap zara andaza kare! Hum to yaha beth kar pukar rahe

hain, aur Nabiye karim ﷺ ki rooh mubarak hum se salam lene keliye tashreef laa'e, ye koi adab ki baat hai? Ye koi tazim aur muhabbat ki baat hai? Sahi tariqa wo hai, jo Nabiye karim ﷺ ne batlaya hai, wo ye ke aap ﷺ ne farmaya: ke jo shakhs meri qabar par aa kar muje salam karega, me uska jawab doonga, aur jo shakhs door se muj par durood bhejega, to wo durood muj tak farishto ke zariye pohchaya jata hai, ke aap ke fala ummati ne durood ka tohfa pesh kiya hai, ye Nabiye karim ﷺ ka irshad hai, jo hadees mein manqool hai.

## YA RASOOLALLAH KEHNA "BE-ADBI" HAI

Lihaza aap ﷺ ki zahiri zindagi mein jis tarah ye hukam tha, ke jo shakhs bhi aap ﷺ se khitab kare, wo aap ke qareeb ja kar kare, isi tarah aap ﷺ ki wafat ke baad, jab ke aap ko doosri hayate tayyiba hasil hai, waha bhi yahi hukam hai, ke qareeb ja kar in alfaz se salam karo, "as salatu was salamu alaika ya rasolallah" lekin door se kehna hai to durood shareef padho, in alfaz se salam kehna aap ﷺ ki tazim aur adab ke khilaf hai.

## NABIYE KARIM ﷺ KE DARWAZE PAR DASTAK DENA

Is ayat se doosra sabaq ye diya ke agar kisi shakhs ko Nabiye karim ﷺ se koi kaam hai, to aap ke darwaze

par dastak de kar aap ﷺ ko bahar bulana, aap ﷺ ke adab ke khilaf hai, agar koi bahut zaroori kaam aur fori kaam hai, to doosri baat hai, lekin aam halat mein aap ke darwaze par dastak dena aur aap ko bahar aane ki zahmat dena munasib nahi; lihaza agar aap se kisi shakhs ko koi kaam hai, to bahar beth kar intizar kare, jab Nabiye karim ﷺ khud kisi zaroorat keliye bahar tashreef la'e, zahir hai aap ﷺ 5 waqt ki namaz keliye bahar tashreef late hi the, is ke alawa aur awqat mein bhi aap ﷺ baaz martaba bahar tashreef le ate the, us waqt mulaqat kar ke apni zaroorat pesh karo, ye tariqa tumhare liye hazar darja behtar hai, chunanche farmaya: “ yani agar ye log sabr kar lete yaha tak ke aap khud bahar tashreef le aate, to ye behtar hota, ba-nisbat iske ke Nabiye karim ﷺ ko awaz dekar bahar bula'e'.

### USTAD KE DARWAZE PAR DASTAK DENA:

Hazrate mufasssireen ne is aayat ke tahat ye farmaya: ke har shagird aur ustad ka mamla aisa hai yani agar koi shagird kisi ustad se mulaqat karna chahta hai, to baja'e iske ke wo shagird ustad ki khalwat mein khlal andaz ho, aur ustad ke darwaze par dastak de kar isko bahar aane ki dawat dene ke baja'e, behtar ye hai ke uska intizar kare, aur jab wo ustad khud se bahar aa'e, us waqt jaa kar mulaqat kare.



## HAZRAT ABDULLAH BIN ABBAS رضي الله عنه KELIYE NABIYE KARIM صلی اللہ علیہ والہ وسلم KI DUA

Hazrat Abdullah Bin Abbas رضي الله عنه jo Nabiye karim صلی اللہ علیہ والہ وسلم ke chach ke bete the, jab Nabiye karim صلی اللہ علیہ والہ وسلم ki wafat huvi, us waqt un ki umar sirf 10 saal thi, lekin 10 saal ki umar ke doraan ek martaba Nabiye karim صلی اللہ علیہ والہ وسلم Hazrat Abdullah Bin Abbas رضي الله عنه ko bula kar unke sar par haath rakh kar ye dua farma'i thi, Ae Allah! Is bachhe ko deen ki samaj ataa farma, aur isko quran sharif ki tafseer ka ilm ataa farma, chunanche wo khud farmate hain, Allah Taala ne aap ki ye dua is tarah qabool farma'i, ke jab Nabiye karim صلی اللہ علیہ والہ وسلم ka wisal ho gaya, to muje fikar huvi ke Nabiye karim صلی اللہ علیہ والہ وسلم to dunya se tashreef le ga'e. aur mein Nabiye karim صلی اللہ علیہ والہ وسلم se quran sharif ki tafseer ka ilm hasil nahi kar saka, dil mein ye khyal aaya ke abhi bahut se aise sahabah رضي الله عنه maujood hain, jinhone barahe raast Nabiye karim صلی اللہ علیہ والہ وسلم se ilm hasil kiya hai, mein unke paas jaa'u, aur jaa kar unse ilm hasil karu, chunanche jis kisi sahabi ke baare mein muje ilm hota ke unke paas Nabiye karim صلی اللہ علیہ والہ وسلم ki ahadees hain, to me safar kar ke unke paas jaata.

## ILM SEEKHNE KELIYE ADAB KA LIHAZ

Khud farmate hai ke bahut si martaba aisa hota sakh garmi ka mausam hai, aur arabki garmi to bahut

sakht hoti thi, aisa maloom hota ke aasman se aag baras rahi hai, aur zamin shole ugal rahi hai, aisi sakht garmi mein safar kar ke jaata, aur jis sahabi se ilm hasil karna maqsood hota, us sahabi ke darwaze par jaakar beth jata, ye pasand nahi tha ke unke darwaze par dastak dekar unko bahar aane par majboor karu, ye muje gawara nahi tha, is liye darwaze par beth jata, jab wo khud se kisi waqt ghar se bahar niklenge, to unse apni darkhwast pesh karunga, aur jab me darwaze par betha hota to “ret” ka toofan chal raha, sar se lekar pav tak poora jism mitti mein at jata, lekin us waqt bhi ye gawara nahi hota ke mein dastak dekar unko bahar bula’u, aur jab wo khud kisi waja se bahar nikalte aur dekhte ke Nabiye karim ﷺ ke chachz-zad bhai is tarah darwaze par bethe huve hain, to wo muje sine se laga lete, aur kehte ke aap to Nabiye karim ﷺ ke chach ke bete hain, aap yaha mere ghar ke darwaze par bethe hain? Aap ne dastak dekar muje Q nahi bula lia? Aur ghar ke andar Q nahi tashreef la’e, mein arz karta ke aaj mein aap ke paas Nabiye karim ﷺ ke chacha ke bete ki hesiyat se nahi aaya, balke aaj mein aap ke shagird ki hesiyat se aaya hu, aur aap se Nabiye karim ﷺ ki baate sunne keliye aaya hu, is waja se muje ye gawara nahi tha, ke aap ko takleef du, aur aap ko ghar se bahar bula’u,



chunke quran sharif ne Nabiye karim ﷺ ke baare mein kaha tha ke banu tameem ke logo ko chahye tha, ke wo bahar darwaze par sabr kar lete, yaha tak ke Nabiye karim ﷺ khud se bahar tashreef le aate, agar wo aisa karte to ye unke liye behtar hota, is liye Hazrat Abdullah Bin Abbas رضي الله عنه ne apne ustad ke saath wahi mamla kiya.

## JAANE SE PEHLE WAQT LE LO

Ye to ustad shagird, baap bete, peer mureed, ke baare usool tha, lekin aam insano ke saath mulaqato mein bhi talqeen ki gayi ke jis shakhs se tum milne ja rahe ho, jaha tak mumkin ho usko takleef pohchane se bacho, ye na ho ke bas musibat ban kar kisi bhi waqt kisi ke ghar mein warid ho gaye, aur us par musallat ho gaye, balke jab kisi ke paas mulaqat keliye jana ho, pehle ye dekho ke ye waqt is shakhs ki mulaqat keliye munasib hai ya nahi? Is shakhs ka nizamul-awqat kya hai? Logo ki aadate mukhtalif hoti hain, koi waqt kisi shakhs ke aaram ka hota hai, kisi waqt koi shakhs khalwat aur tanha'i mein rehna chata hai, koi shakhs kisi waqt masroof hota hai, lihaza pehle ye maloom karo ke fala shakhs se mulaqat keliye konsa waqt zyada munasib hai? Ke is waqt mulaqat karne se isko takleef nahi hogi.

## MEZBAN KE HUQOOQ MEHMAN KE UPPAR:

Jis tarah mehman ke huqooq hain mezban par, ke jab koi mehman aa'e, to mezban ko chahye ke uska ikram kare, uske sath "khush akhlaqi" se pesh aa'e, isi tarah mezban ka bhi mehman par haq hai, wo ye ke mehman us keliye mehman bane, wabale jaan na bane, ke aise waqt mein pohch ja'e, jo iske liye munasib nahi tha, lihaza ulama'e kiram ne is ayat ke tahat ye masala likha hai, ke jab kisi se milne jaa'o, to andaza kar ke jaa'o, ke is waqt is se milna munasib hoga ya nahi? Agar iske bager ja'oge, to takleef ka sabab banoge, aur Allah Taala ne suarh noor mein is "mozu" par 2 ruku nazil farma'e jiska khulasa ye hai, kisi ke paas jane se usko takleef na do, jaane se pehle ijazat lo, ke mein fala waqt aa'u, ya na aa'u? agar doosra shakhs ma'zirat karle ke me is waqt mashgool hu, mein mulaqat nahi kar sakta, to iska bura na mana'o, quran sharif mein Allah Taala ne farmaya hai: (surah noor) yani agar mezban tum se yu kahe, ke is waqt milna mere liye mushkil hai, mein kisi kaam mein mashgool hu, mere saath ma'zoori lahiq hai, to iska bura na maan'o, balke wapas chale jaa'o, tumhare liye wapas jana hi behtar hai, in tamam usoolo ki bunyad ye hai, ke tumhare kisi amal se kisi shakhs ko ger wajbi takleef na pohche, ye Nabiye karim ﷺ ki sunnat hai.

**NABIYE KARIM ﷺ KA EK WAQI'A:**

Ek martaba Nabiye karim ﷺ kisi sahabi se milne keliye tashreef le gaye, wo sahabi madina se 2, 3 mile ke faasle par rehte the, aap ﷺ ka ye ma'mool tha, ke jab kisi sahabi ﷺ se milne keliye uske ghar tashreef le jaate, to ijazat talab karne keliye salam karte, “as salamu alaikum” kya mein andar aa'jau? Bahar haal! Un sahabi ke ghar ke darwaze par pohonch kar aap ﷺ ne hasbe mamool salam kiya, andar se koi jawab nahi aaya, aap ne do bara salam kiya, phir bhi koi jawab nahi aaya, aap ne tisri martaba salam kiya, phir bhi koi jawab na aaya, wo sahabi kisi aur haal mein the, unke dil mein ye khayal aaya, ke Nabiye karim ﷺ muje “Dua'en” de rahe hain, is liye ke “as salamu alaikum” ke mana hain, ke tum par Allah Taala ki salamati ho, tum par Allah Taala ki rahmat ho, to in sahabi ﷺ ne ye socha ke mein Nabiye karim ﷺ ki zyada se zyada “dua'en” hasil kar lu, is liye wo apne ghar se bahar nahi nikle, doosri taraf jab Nabiye karim ﷺ ne 3 martaba salam kar liya, to wapas jaane lage, is liye ke hukam ye hai ke jab 3 martaba ijazat maang chuko, aur tumhe ye andaza ho ke tumhari awaz andar wale ne sun li hai, to 3 martaba ijazat maangne ke bawjood agar wo bahar na nikle to tum wapas chale jaa'o, is liye ke wo shakhs tum se is waqt milna nahi chahta, aur

“khwah-makhwah” “zabar-dasti” doosre par sawar ho jana, islami aadab ka taqaza nahi, jab in sahabi رضي الله عنه ko andaza huva, ke Nabiye karim صلی اللہ علیہ وآلہ وسلم wapas tashreef le jaa rahe hain, to jaldi se ghar se bahar nikle, aur jaakr Nabiye karim صلی اللہ علیہ وآلہ وسلم se mulaqat ki, aur arz kiya ke aap wapas Q jarahe hain? Ghar ke andar tashreef laa'e, aur jab ye andaza ho, is shakhs ne tumhari aawaz sun li hai, iske ba-wajood ijazat nahi de raha hai, to wapas chale jaa'o, ab dekhye! Nabiye karim صلی اللہ علیہ وآلہ وسلم ne bhi bura nahi manaya, aur ye nahi kaha ke tum ne darwaza Q nahi nahi khola? aur andar aane ki ijazat Q nahi di? balke wapas chale gaye, un sahabi رضي الله عنه ne farmaya: mein ye sochta raha ke aap صلی اللہ علیہ وآلہ وسلم ki “dua'en” leta rahu, Nabiye karim صلی اللہ علیہ وآلہ وسلم ne farmaya: ke “dua'en” lene ka ye tariqa nahi hota, tum dua'en wese hi lete rehte, mein bahar khada intizar karta raha, ye achhi baat nahi hai.

### **NABIYE KARIM صلی اللہ علیہ وآلہ وسلم NE BURA NAHI MANAYA**

Bahar haal! Nabiye karim صلی اللہ علیہ وآلہ وسلم ne 3 martaba ijazat talab karne ke baad jab ijazat nahi mili, to is par aap ne bura nahi manaya, aur na gussa kiya, ke hum tumhare ghar par aa'e, tumne hamare salam ka jawab nahi diya, balke aap wapas chale gaye, is liye ke quran sharif ne ye farma diya tha, agar tum se kaha ja'e, ke wapas chale jaa'o, to us waqt tum

wapas chale ja' o, yahi tumhare haq mein behtar hai, is se maloom huva ke mehman par bhi mezbani ke kuch fara'iz aa'id hote hain, wo ye ke bila waja isko takleef na pohchae,

## **PHONE KARNE KE AADAB**

Aaj kal mulaqato ka ek naya silsila shuru huva hai, aur wo telephone ke zariye aadhi mulaqat hai, isme bhi yahi ahkaam hai, mere waalid maulana muhammed shafi رحمۃ اللہ علیہ ne “maa'riful quran” mein surah noor ki tafseer mein telephone istemal karne ke ahkaam likhe hain, wo ye ke jab tum kisi ko phone karo to ye dekho, mein aise waqt mein to phone nahi kar raha hu, jo uski takleef ka sabab ho, bahut si martaba log iska khayal nahi karte, bas dimag mein khyal aaya ke fala se fala baat karni hai, aur usi waqt phone kar diya, ye dekhe bager ke is waqt ye uske aaram ka waqt hoga, ya namaz ka waqt hoga, ya doosri zarooriyat ka waqt hoga, ye be-chara “maulvi” saari dunya ki meeras hai, is se mulaqat aur is se baat karne keliye kisi qa'id aur qanoon ki zaroorat nahi hai, chunanche mere paas to raat 2 baje phone aajata hai, ek martaba raat 2 baje phone aaya, mein ne poochha? Phone karne se pehle “ghadi” (watch) mein time dekha tha, is waqt kya time ho raha hai? Jawab diya ke haa! Dekhi to thi, lekin ye khayal tha ke shayad aap is waqt tahajjud keliye uthe honge,

lihaza is waqt aap ko phone kar le, ab 2 baje raat ko phone kar rahe hain, aur masala bhi koi aisa nahi tha ke jiski fori zaroorat ho, balke aam masale keliye raat 2 baje phone kar rahe hain, aaj is baat ka khyal bhi dil se uth gaya hai, ke agar kisi ko phone kare o aise waqt mein kare ke jis se samne wale ko takleef na ho.

Ye saare adaab bhi deen ka hissa hai, islam ne inki talim di hai, lekin hum ne islam ko chand ibaadato me mehdood kardiya hai, aur muasharat ke ye ahkaam jo quran o hadees mein bhare huve hain, inko deen se kharij kardiya hai, uske natije mein hamari zindagiyo mein ek ajeeb qism ki be-cheni peda ho gayi hai, surah hujurat ki ye aayaten tamam aadab ki taraf ishara kar rahi hai, Allah Taala hum sab ko samaj ataa farma'e, aur is par amal karne ki taufiq ataa farma'e Aameen.

وَاٰخِرُ دَعْوَانَا اِنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

Reference: Islaahi Kutbat Urdu V16 mein se is Majmoon Ka Khulasa Kiya Gaya Hai.